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EVOLUTION IN THE ORGANIC WORLD.*

BY REV. JOHN T. GULICK.

OUR subject, as we propose to limit it, does not relate to the origin of the organic world, but rather to the general relation in which the different branches of the organic world stand to each other. The theories of descent that have been proposed to account for the unity of the organic world, will be our special theme; for any theory that attributes the similarity in the members of one genus, order, or class of beings to their having descended from common ancestry, is in my use of the word, a theory of evolution. It is equally an evolution theory whether the descent is attributed to natural or to supernatural agency, to unconscious fate or to creative power. We shall give special attention to Darwin's theory, as it has been more fully expanded, and has had greater influence than any other; but in closing we shall refer to another form of the theory, pointing out some of the relations in which it stands to Christian Theology.

For more than a century before Darwin published his work on "The Origin of Species," there had been a small, but steadily increasing, number of naturalists who believed that the great variety of the organic world had been produced by some law of descent, one kind springing from another. With the exception, however, of Lamarck, and Erasmus Darwin, the grandfather of Charles Darwin, scarcely any one attempted to explain the successive steps of the process.

(A) Darwin's Theory of Evolution.

Charles Darwin, and Wallace, independently discovered the importance of Natural Selection as a process by which the variations that occur in nature might be accumulated in one direction, producing natural breeds, just as domestic breeds have been produced by

* Read before the Kobe and Osaka Missionary Association.

human selection. This process indefinitely continued they believed was ever producing new species.

As a single illustration of Natural Selection let us take the numerous species of wingless beetles found on the Madeira Islands. The curious fact is that they belong to several different genera which are represented in Europe by species always furnished with wings; and Mr. Wallace informs us that, in at least three cases, the same species which is winged in Europe becomes wingless in Madeira, without any other perceptible change having taken place. The explanation of this remarkable phenomenon is found in the fact that the islands are small, and exposed to heavy storms, so that, in cases where flight was not necessary to the species, in escaping danger or in procuring food, those that were most in the habit of flying would be most likely to perish by being swept out to sea; and this winnowing process, being continued from generation to generation, would in time leave a wingless posterity, descended from those that were winged. In cases where flight was necessary for the preservation of life, according to the principle of Natural Selection, the process would be reversed; for then those that were strongest in flight would have the best chance to survive, for they would be the best able to escape being driven out to sea, and after many generations we should find that the species had gained larger and stronger wings than their kindred on the continent. Now this result also is illustrated in the case of several species in the Madeiras.

A little reflection will make it evident that, on the same principle, any species will be modified whenever it is long subjected to new conditions under which the kinds that succeed the best are different from the kinds that under the old conditions succeeded the best.

But if Natural Selection and every other known law fails to explain the origin of new species, it is still as probable that they were created by descent one from the other, as that they were created independently. The one method would require Divine power as much as the other. We all recognize that our individual lives are from God, though we know we were born of parents according to the order of nature. So, the mystery of creation is not removed, though we come to see that species are created through the production of individuals according to the established laws of nature.

(B) Reasons for Believing that Species Allied in form are also Allied by Descent.

Having found several reasons for believing that the derivation of one species from another by descent is as probable, if not more probable, than any other theory of their origin, let us now look at

some of the direct arguments for believing that this has been, and is, the law of their origin.

1. The succession in Geological times is from the simpler forms of the earliest periods to the more complicated forms of the later periods.

In some cases a closely connected series, minutely graded from one into the other, has been found. The horse, ass, zebra, and quaga are the present representatives of the genus *Equus*, having but one fully developed toe on each foot; but they are preceded by other species in which the two aborted toes are more prominent; and they are preceded by those having three toes resting upon the ground, with two other aborted toes; and these again are preceded by those having five toes resting upon the ground.

2. The succession of forms, presented in the development of any one of the higher animals from the embryo, follows the same law of progress from the simple to the complex; and there are many reasons for believing that each of the forms presented in the development of the embryo, represents in some degree an adult form that belonged to the remote ancestors of the animal.

3. The Geographical distribution of species that are related to each other can usually be explained if we suppose that they were descended from one stock. In the earliest geological times many of the ocean species were widely distributed; but with the formation of the continents many of the species and genera are found to be more or less confined to certain regions, and the modern distribution of many genera and orders corresponds to that which was established in earlier periods. Marsupials abounded in Australia in previous geological periods as they do now. As the varieties of one species are usually found in districts contiguous to each other, if not in the same district, so are the species of one genus usually found in areas between which it is easy to believe that migrations have taken place within periods not very remote. Again those genera which possess the greatest facilities for migrating are represented not only by species occupying wide areas, but frequently by nearly allied species widely separated from each other by ocean and mountain barriers. This fact is illustrated in the distribution of the different species of bats, geese, and ducks.

4. The adaptations of plants and animals are often just such as we should expect to find if they were produced by descent from some allied form according to the law of Natural Selection. For example the wingless beetles of the Madeiras; also the blind animals of Mammoth Cave.

5. Again the difficulties in classifying organisms are exactly the kind of difficulties that would naturally present themselves, if the different forms had been derived from each other by a continuous process of branching. If divergent varieties gradually become separate species, and the divergent species of one genus gradually become different genera, what wonder that no one can give an exact measure of the degree of difference that renders it proper to describe two forms as different species, or the degree of difference that constitutes distinctness of genera. The question whether any two forms, as for instance the negro and the white race belong to the same or different species, is matter of minor importance, if all parties agree that they have descended from common ancestry.

6. Once more many physiological facts are accounted for by the same hypothesis. For example organs having but little or no use, as the eyes of a mole: also organs put to extraordinary uses, as the forelimb of a bat, spread out into a wing.

The combined force of these six arguments, illustrated by a vast multitude of facts; is so strong as to lead most naturalists to accept the theory of descent, though there is considerable diversity of opinion as to the causes and methods of transformation. It is quite possible that one should accept with great confidence the theory of descent, and at the same time have very little confidence in any explanation of the causes of transformation.

(C) Criticism of Darwin's Explanation of the Causes of Evolution.

In discussing the value of Darwin's explanation of the causes of evolution, we shall consider, 1. What Natural Selection explains, and what it does not explain; and 2. How far Natural Selection is determined by external nature.

1. How far is Natural Selection applicable as an explanation. Evidently, it cannot account for the powers on which it depends for its action. Now, Natural Selection presupposes the general power, possessed by every organism, of anticipatory action, based upon a discrimination between the probable results of different actions, and directed toward the maintenance of that ideal state in the actor which we call life.

While still in the egg or attached to the parent, anticipating the need of organs adapted to a new environment, the organism builds in different ways the most wonderful structures, all of which are transformations of its own simple colorless fluid.

Having entered on independent life, it anticipates the tendency of work and waste to produce exhaustion and death, and forefends these results, by appropriating portions of dead, extraneous, fluid

matter, transmuting it into its own living fluids, from which it rebuilds the wasting structures.

Anticipating its need of special substances to supply this continual consumption, it executes many movements in order to reach advantageous substances and to avoid injurious ones.

Anticipating the inevitable death that approaches, it reproduces young of its own kind, which shall perpetuate the race.

Anticipating the fact that external nature is subject to change, and that, even under unchanged conditions, better adaptations are often possible, it sends forth its offspring endowed with various powers, as experiments in different directions, thus increasing the probability that some will succeed.

Beings thus wonderfully endowed, having been placed in a world in which some of the resources were fully adapted to sustain them, while other resources were only proximately available, and where many of the conditions were undergoing gradual change;—such beings, in such a world, would be constantly pressing into new spheres of existence, and adapting themselves to the changing world; for, from the very nature of their powers, there would be a greater propagation of those better adapted, and an inferior propagation of those less adapted, to the various conditions into which their segregating powers had driven them. Now, this propagation according to Adaptation, this Survival of the Fittest, this Natural Selection, is directly dependent on these powers, and therefore cannot account for their origin.

Again, we see what Natural Selection cannot explain by considering the nature of the process. The Survival of the Fittest results in the separate breeding of the fittest, and therefore in the increasing fitness of successive generations of survivors; but how can it account for the division of the survivors of one stock, occupying one country, into forms differing more and more widely from each other? To explain such a result we must find some other law. I am prepared to show that there is such a law rising out of the very nature of organic activities,—a law of Segregation, bringing together those similarly endowed, and separating them from those differently endowed.

Again, Natural Selection cannot explain either the divergent or the homogeneous transformation of forms distinguished from each other in qualities that are not related to their success in gaining a living, and propagating their kind. As examples of such transformation may be mentioned the plumage of humming birds, in case the different species have had a common origin in some primitive species. Darwin attributes the divergence in such cases

to divergence in tastes, leading different birds to choose different styles of ornamentation in their mates. This explanation is however, not very satisfactory; for it is as easy to believe that the taste conforms to the style of ornamentation, as to suppose that the style of ornamentation is produced by the taste; and in the latter case it is as difficult to account for the definite divergence of the taste, as in the former case to account for the definite divergence of the ornamentation. And, further, we find in many creatures beautiful displays of color that cannot be attributed either to Natural Selection or to Sexual Selection:—for example, the patterns with which many caterpillars are ornamented, which cannot be of use either in attracting mates (seeing there is no propagation in the caterpillar state), or in gaining a living.

2. Passing to the next point, we inquire whether change in the character of the Natural Selection affecting any organism is wholly determined by change in external nature; or in other words, can change in the character of the Natural Selection be initiated and continued through change in the organism, without any change in the environment, except what is produced by the action of the organism?

Spencer distinctly affirms that there can be no such change. The following are his words:—"That there may be continuous changes in organism, there must be continuous changes in incident forces." And, again, "At first, changes in the amounts and combinations of external inorganic forces, astronomic geologic, and meteorologic, were the only causes of the successive changes undergone by organisms. . . . [In time, however,] the actions of organisms on one another became new sources of organic modifications." (Principles of Biology, §§ 169, 170.)

I am not aware that Darwin makes any statement clearly answering the question. He says:—"Although every variation is either directly or indirectly caused by some change in the surrounding conditions, we must never forget that the nature of the organism which is acted on essentially governs the result."* But the nature of the organization he attributes to the inheritance of characters that were in former generations determined by external conditions acting directly or through Natural Selection and therefore concludes that, "The law of Conditions of Existence is the higher law; as it includes, through the inheritance of former adaptations, that of Unity of Type."† In these and other passages Darwin attributes every variation to change in the surrounding, or external, conditions;

* Variation of Plants and Animals under Domestication, Vol. II, p. 502.

† Origin of Species, at the close of Chap. VI.

but he does not define the meaning of external conditions. Are not its external conditions changed when a variety takes up a new habit of feeding? If they are, external conditions and external nature are certainly not identical. The external conditions are not external nature, but the relations in which the organism stands to external nature. There is, however, reason to think that, having found evidence that all variety in the nature and structure of the organism is produced by variety in the external relations, Darwin did not observe, that variety in the external relations was as necessarily dependent on variety in the combination of forces in the organism, as on variety in the combination of forces in the environment. He seems to have looked upon the environment that is upon external nature, as the cause both of the initial tendency to vary, and of the subsequent Natural Selection between the different varieties, in accordance with which he believed all the more permanent types were determined.

The word environment is often used by other authors in the same ambiguous way, sometimes as equivalent to external nature, and sometimes as equivalent to the relations of the organism with external nature; and under this ambiguity grievous fallacies are being propagated. Spencer rests his denial of the freedom of the human will on the assumption that all vital activities are predetermined by activities in the environment.* It is evident that if our natural powers and our present conditions are so determined by the environment, that we can produce but one set of actions, then no effort on our part, either individual or collective, can in the least affect the result; for we cannot change our circumstances without acting, and our actions are already determined by our circumstances.

But to return to our question, can anything be surer than that through the activities of the organism changes in its relations to the environment often produced; and that through these changes the character of its success is changed, and so the character of its Natural Selection. As we have already seen, it is by virtue of its power to strive for ideal relations, by methods both new and old, that an organism is an organism: and Natural Selection is the direct result of varying degrees of success in the exercise of this power. We see therefore that the doctrine, common among a certain class of evolutionists, that the environment makes the organism, rests on a false assumption, the introduction and perpetuation of which has been favored by the ambiguities covered by the phrases in use. External nature can never furnish more than the means, occasions, or opportunities for vital phenomena. The power to use

* See Principles of Psychology, § 220.

these means in maintaining life lies wholly in the organism, and the degrees of success which it achieves are produced by this power, and not by the environment. So far as the environment consists of organisms, each species of this organic environment is working for its own success, and not for the success of any other species, to which it stands in the relation of environment. The bees take honey from the flowers for the preservation of themselves and their kindred; and the flowers make the bees distribute their pollen, thus securing more vigorous seed, than could be gained by self-fertilization;—each species working for its own preservation and perpetuation.

Another cause of confusion has been the habit of speaking of Natural Selection as if it were a special power, or form of power, quite distinct from the power of variation; whereas, it is only one of the laws expressing the relations that exist between the different results of organic activity. Natural Selection is the superior propagation of adopted forms, through the dependence of the degrees of propagation on the degrees of adaptation produced by variation. Every form of the organism may be regarded as more or less adapted to the environment; and the varying success of each, according to its degree of adaptation, is Natural Selection; but this varying success is the direct result of the varying adaptation of the organism. Natural Selection it, therefore, not a different *power* from Variation; but is rather a direct *result* of Variation.

Darwin's language in describing the relation of these different factors, has been shaped by the relation in which man stands to the animals he selects for breeding. Here we speak of the selecting power as being in the man who determines what animals shall survive and breed, and the power of variation as being in the organism which furnishes the varieties for his selection. But in nature there is no power standing outside of the organism and determining what kinds shall propagate. Any kind, and every kind, that can hit on any means of support, will win success and have the opportunity to propagate. The means and methods of success are often very various, and nature shows no preference for one method above another. It is only through the different degrees of success that there comes to be any selection, that is, any difference in the opportunities for propagation; and these degrees of success depend on the different powers presented by the different varieties of the organism.

If we wish to draw a true parallel between Natural Selection and Rational Selection, we must consider both wild and domestic creatures as gaining opportunity for propagation by adapting them-

selves to the environment; the one class by varying so as to be the best able to win success for themselves in the struggle for life among irrational creatures, and the other class by varying so as to be the most pleasing to man, and through his care and protection gaining a chance to live and propagate. The one class adapt themselves to the natural environment, the other class to the rational environment. From this point of view we see that in both classes propagation depends on adaptation, and that adaptation depends on variation; and this dependence is the law of Natural Selection. It is therefore an inverted representation of the relations of the factors which Darwin gives when he describes Natural Selection as "the paramount power," standing outside of the species, and controlling the wonderful adaptations into which variations, fluctuating and aimless in their relations to the final result, are moulded. The following is his illustration of the relations in which these two factors stand. "I have spoken," he says, "of selection as the paramount power, whether applied by man to the formation of domestic breeds, or by nature to the production of species. If an architect were to rear a noble and commodious edifice, without the use of cut stone, by selecting from the fragments at the base of a precipice wedge-formed stones for his arches, elongated stones for his lintels, and flat stones for his roof, we should admire his skill, and regard him as the paramount power. Now the fragments of stone, though indispensable to the architect, bear to the edifice built by him the same relation which the fluctuating variations of each organic being bear to the varied and admirable structures ultimately acquired by its modified descendants. . . . The shape of each fragment depends on a long sequence of events, all obeying natural laws; . . . but in regard to the use to which the fragments may be put, their shape may be strictly said to be accidental." ["Variation under Domestication," within two or three pages from the end of the work.] If he has drawn a correct parallel, the power that forms the new species is as independent of the species and its variations, as the power that forms the house is, of the house and the stones from which the house is formed.

But why should he attribute the success of the human architect to his skill in selecting his materials, and when he comes to the lower animals attribute their success to the materials having selected the skillful creatures? To be consistent ought he not to attribute the man's skill in using the stones to the stones having selected him? With both man and beast, the superior success of the skillful in the use of means is a necessary condition for the preservation of their kind, and for their advancement in skill; but the course of this

superior success is found in the adaptive action, not of the means, but of the organism. Adaptive action is always vital, ideal, anticipatory action, that is, discriminative action with reference to ends lying in the future; while in the action of the instrument or means there is no discriminative reference to the ends toward which the adaptive action of the organism tends. An organism used by another organism strives to turn this use to its own service, without regard to the advantage of the one that uses it. It is therefore unphilosophical to attribute to the environment any change in the form of Natural Selection resulting from the success of the organism in some new adaptation to environment. We must therefore conclude that change in the character of the Natural Selection may be initiated and continued through change in the organism, without any change in the environment, except what is produced by the action of the organism.

In more general terms, the relations of the organism to the environment are determined by the power of the organism to use the environment; this power of use being defined as the power of varied and discriminative action with reference to the maintenance of an ideal state, through the subordination of present means to future ends. This power is found in every living organism, but never in the inorganic world. We cannot conceive of a living organism entirely destitute of the power of adaptive action; for this is the fundamental distinction between the living and the non-living. Nor can we conceive of the prolonged existence, in such a world as this, of any organism entirely destitute of the power of variation for every individual of such a species would be exactly like every other; and there could be no progressive adaptation of its powers to the changing environment, through Natural Selection or any other process.

In view of these several considerations, we may safely attribute Natural Selection, and the other laws of Evolution resulting from adaptive action, to the organism as their cause, though we know the environment furnishes the sum of the conditions, under some combination of which the cause must act.

EARLY FORM OF CHINESE.

BY REV. J. EDKINS, D.D.

THE general principles of the old Chinese pronunciation do not admit of doubt, because they are traceable in the syllabic spelling which comes down from Kwo p'u, A.D. 276 to 324. The syllabic spelling of the Yü pien and Kwang yün agrees with that of Kwo p'u, and the Kwang yün spelling is given in Kanghi. It is also deducible from Lu te ming's book on the right pronunciation of the classics, which, like the Kwang yün, is a Tang dynasty book. Mr. Parker complains of my pointing out what final letters in Hakka are old and what in Cantonese are old.* He forgets that we bring both to the touch-stone when we compare them with the syllabic spelling. A knowledge of the syllabic spelling enables the student to settle at once what is old in the Canton or Hakka or Tie chiu dialects and what is new. The syllabic spelling gives the standard for the language from A.D. 300 to A.D. 800. The Canton pronunciation is a local survival of portions of that old language. So of the Hakka which I studied about 1857 from Hung jen, cousin of the rebel chief. He lived at the London Mission for some months at that time. I only learned from him what I needed for philological purposes.

It was about 1850 that I published my first philological essay on Chinese. It was the result of a comparison of the Shanghai pronunciation with that of Fukien, which I had occasion to learn at that time, because we had a preaching room for Fukien sailors where Rev. J. Stronach preached. I soon found that *k* final in Shanghai was a sure index to *k* final in the Fukien Amoy dialect. The next step was to notice that final *m* in Fukien is imbedded in the phonetic characters which I studied in England in 1847 in Callery's *Systema Phonicum*. This led me at once to the result (a happy one for me, for it has been the great impelling fact which has helped me in all later researches) that when the phonetic characters were made, B.C. 2500, the final *m* was there. This brought with it the swift and safe conclusions that mandarin is modern and that the old pronunciation with finals *m*, *k*, *t*, *p*, and the initials *b*, *p*, *g*, *k*, *d*, *t*, are the remain-debris in the south-eastern provinces of what the early language was everywhere.

My academic instructors, Henry Malden, Professor of Greek, and Thomas Hewitt Key, Professor of Latin, were both of them very

* May number, page 170.

fond of philological research and I simply applied their method to the Chinese in the best way I could. Professor Jules Mohl was at that time editor of the "Journal Asiatique," and he accepted my conclusions at once. He assented in his annual report of the progress of Oriental studies to my results as published in the Hongkong Transactions of the China Branch of the Royal Asiatic Society. This favourable verdict was given nearly thirty years ago, and I do not see why Mr Parker should not accept the same conclusion. He is very near it now, for he says he is not sure that my opinion is not the same as his.

The Pei wen yun fu tells no different tale in the shang sheng and ch'ü sheng from other dictionaries. But will Mr. Parker not study the Kwang yun, now on sale at Shanghai for a trifle, and the Lu shu yin yün piau of Twan yü ts'ai, which is published both separately and in the Hwang tsing king kiai, an immense collection selling for \$24. Twan yü tsai shews that the finals *m*, *k*, *t*, *p*, all existed in the Book of Odes, and he classifies the rhymes of that ancient book satisfactorily.

In Pei wen yün fu I find, in chapters 45, 46, shang sheng, only words having finals in *n*. So in chapters 57, 58, shang sheng there are words in *m*, but none in *n*.

In Pei wen yun fu chapters 73, 74, 75, only words having final *n* are found. There are none having final *m*. So also in chapters 86, 87, 88, 89, we find that all the words are ch'ü sheng words in *m*. Mandarin pronunciation would not have been admitted by any member of the compiling commission, because this would have been to introduce confusion where all was plain.

Perhaps Mr. Parker's idea is that many c'hü sheng words are found in the shang sheng chapters. This is of course true for there has been a great movement of shang sheng words to c'hü sheng, as explained in my Mandarin Grammer and structure of the Chinese characters *in loco*.

That the Hakka is newer than the Canton dialect is quite certain. It is near to the Kiangsi model and does not differ materially from the Kia ying chen dialect. It would improve Mr. Parker's view of the Hakka dialect to take this into the account, for the Hakka people started from that city and carried with them everywhere in their wanderings, even into Kwangsi, their mother vernacular, and all the peculiarities of that vernacular can, I believe, in this way be satisfactorily explained.

As a rule the oldest dialects are on the coast. Then follow intermediate dialects, and then comes mandarin.

THE SHANSI DIALECT.

BY REV. C. D. TENNY.

PERHAPS it may be interesting to some to have briefly indicated some of the peculiarities of the Lao Hsi Erh Hua (老西兒話), as the Shansi dialect is called in Eastern China.

This dialect is not homogeneous in all respects. The diversities seem due to two causes which are quite opposite in nature: first, the words imported from other provinces by returned travellers; and second, the extravagant development of localisms in the various hsiens.

The Shansi people are wanderers. They penetrate to every corner of the empire. When one sees a little cane house village perched among the mountains, he naturally thinks that here is to be found Chinese humanity uncontaminated by contact with the outside world. But if a dozen men of such a village be gathered together, among them will not improbably be found men who have been to Mongolia, Peking, Shanghai, or Canton. These wanderers bring foreign pronunciations back with them to some extent. This influence would be expected to produce more effect in assimilating dialects than is really the case. While these foreign pronunciations gain a certain currency in places, it is very limited and they are easily detected as foreign to the dialect. In the case of a few very common words the outside usage has become quite generally recognized. Localisms have been developed in Shansi to an extraordinary degree. As soon as one passes the borders of a hsien division he meets with marked differences of pronunciation, not simply in individual words, but in whole classes of words.

In Tai Ku Hsien, but not in the neighboring hsiens, the sounds represented by *shu* and *shui*, are called *fu*, and the sound *shua* is called *fa*.

When a Tai Ku man tries to talk pure Kuan Hua, he makes ludicrous blunders with his *fus*, *shus* and *shuis*, for he does not know which to change. The people of the adjacent hsiens have a proverb to illustrate this confusion: "Tai Ku jên shang liao Pao Ting Shui, ho liao i wan fu"—A Tai Ku man went to Pao Ting Fu (*shui*) and drank a glass of water (*fu*).

In P'ing Tao Hsien the initials are pronounced *hw*. It is a singular fact about these local peculiarities that the ears as well as the tongues are perverted. A P'ing Tao man asks me, "How is little Hwuh Hai today?" I say, "We call him Fuh Hai." "Yes, that is what I said; Hwuh Hai," he replies.

In spite of all these local differences however, there is a general ground of similarity in the dialect used in Shansi, so that any one from another part of the province is generally understood without difficulty, while a speaker of the Pekinese is often unable to make himself intelligible.

Judging from those whom I have met from the southern part of Shansi, I should say that the dialect used in the regions near Honan province is much nearer to the Pekinese than the speech of other parts of Shansi. The principal features that distinguish the Shansi dialect from that used in Chihli will appear under the two subjects of the tones and the terminations. In general, the tones, with the exception of the juh shêng, are much less prominent than in the Pekinese. Chinese teachers distinguish but four tones, the p'ing, shang, ch'ü and juh. In fact, however, I think the people do divide the p'ing shêng into a shang and a hsia p'ing, though the general effect of the two is so nearly the same that it is not always easy to distinguish between them. Both are "even" monotones. The shang p'ing is spoken at the ordinary pitch of the voice, while the hsia p'ing is deep and sonorous.

The shang shêng resembles the same tone in the Pekinese, but differs from it in a certain abruptness with which the pitch of the voice changes from a lower to a higher key. If the Pekinese shang shêng be represented by an ascending curve, the same Shansi tone would be a broken line.

The ch'ü shêng may be described as a high, quick, circumflex.

The use of the juh shêng is the most marked and constant feature of the dialect as distinguished from the Pekinese. It is like a shortened p'ing shêng. To get the full effect of the tone as heard here, the vocal organs must be so relaxed as to leave them not in a position to continue any vowel sound. Thus in the juh shêng words the vowel sounds are all obscured, leaving but a small difference in the sounds of the various terminations. Many words the sounds of which are entirely distinct in the Pekinese are reduced to precisely the same sound. In regard to the terminations of words in the Shansi dialect, one general principle explains most of the peculiarities, and that is that the dialect is a nasal one. Stopping the nasal passages while speaking gives an effect nearly like Shansi terminals.

The termination *ang* sounds like *a* in fall, the *ng* being entirely obscured, *au* is nearly like the French nasal *in*; in some places the *n* is entirely obscured, while in others it is heard. *En* and *eng* are indistinguishable, much to the amusement of the Chihli Chinese. So also *in* and *ing*, *un* and *nug*. In *ien* the *e* takes the sound of *a*

in fate, the *u* being partially or entirely obscured according to the locality. *Üan* in some parts of the province sounds like *ui* in the Pekinese.

The nasal endings, the use of the *juh shêng*, and the absence of a clear *hsia p'ing*, combine against clearness in this dialect.

When one descends from the mountains into the Chihli plain, he is struck by the clear articulation of the people. It seems by comparison as though the mountaineers had some obstruction in their mouths. As a result of this lack of clearness in individual words, the people are obliged to be very tautological in their conversation. Each idea, unless it is the most common, must be expressed in different ways to make sure of its being understood.

On the whole the difficulty of foreigners in making the Shansi mountaineers understand new ideas through the medium of the native dialect is probably near the maximum as compared with other parts of China.

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

By REV. ARTHUR H. SMITH.

(Continued from page 18.)

CHINESE SUPERSTITIONS CONTINUED.

AMONG the extraordinary proceedings at Chinese *post mortem* examinations, the identification of bones may be instanced. If there is any question as to whether a particular bone is that of a man whose sons are living, the simple rule is to let one of the latter gnaw his finger until the blood runs, and allow it to drip on the surface of the bone. If it remains on the surface, then this proves that the dead man was not a 'blood relation,' or at least not a father. If, however, the blood promptly soaks in, the reverse is the case. Hence the proverb: 'When fresh blood enters the bone, it shows the heaven bestowed affinity between father and son' (鮮血入骨父子天性).

The Chinese, like the gipsies, and many other peoples, tell fortunes by the lines upon the inside of the fingers. The circular striæ upon the finger tips are called *tou* (斗), a peck, while those which are curved, without forming a circle are styled *chi* (箕), being supposed to resemble a dust-pan. Hence the following saying: 'One peck, poor; two pecks, rich; three pecks, four pecks, open a pawn-shop; five pecks, be a go-between; six pecks, be a thief; seven pecks, meet calamities; eight pecks, eat chaff; nine pecks, and one dust-pan, no work to do—eat till you are old,' (一斗窮, 二斗富。三斗四斗開當舖。五斗說媒。六斗做賊。七斗遭殃。八斗吃糠。九斗一簸箕。到老坐着吃)。

'Wang the Taoist priest catching the imp—ignorant devil pounding' (王道捉妖。瞎搗鬼). This refers to a tradition of a Sung Dynasty priest who undertook to read magic formulas so as to capture the 'White Serpent Sprite' (白蛇精). He did not understand his business, and 'caught a Tartar,' and was seriously injured by the imp which he undertook to subdue. The phrase *tao kuei* (搗鬼) is in colloquial use, in the sense of *soliloquising*—as if a person, who when quite alone yet talks, were having a sparring match with a devil. The proverb is used of a person who says something to himself which is unintelligible to others, or of two persons talking in a secret dialect (私語).

'When men are old they are of no use; when wares are old they become antiquities; when beasts and birds are old they become sprites' (人老無用。物老出古。禽獸老了成精).

'A Lizard worshipping the Northern Bushel' [Dipper] (蜥虎子拜北斗。要作雷).

The lizard is one of the five noxious animals, and its secretions are regarded as very deadly to man. It is but a few inches in length, but if it grows to a length of three feet, it is sure to become a sprite. The object of its worshipping the Dipper is to obtain the transforming influences of this Constellation, by which it might assume a human form. Should this take place, it would do indefinite mischief to men, therefore Heaven does not suffer it to succeed, but strikes it with a thunder-bolt! The saying is employed of one who has needlessly provoked a great calamity.

There are five of these noxious animals (五毒), to wit, the Snake, the Scorpion, the Frog, the Centipede, and the Lizard (蛇, 蝎子, 蛤蟆, 蜈蚣, 蜥虎子), and they are all *spritely* in their disposition, that is to say, when they are old they become sprites. Having achieved this transformation, they try to do mischief as just mentioned, by means of magic arts (法力邪術). This species of mischief is spoken of as *tso hao*, or *pai tso hao*; hence one who is disposed to make a disturbance is dissuaded from it, by the phrase *pieh tso hao* (別作耗). If the noxious animals attempt any *great* mischief, they are sure to be smitten by a thunder-bolt, as in the case of the Lizard just cited.

'The *Ma Hu tzu* has not yet come out of the sleeve,' (蜥虎子。還未出袖兒了). The *Ma Hu tzu*, also known as a *P'i Hu tzu* (皮虎子), is an imaginary monster often used by parents and nurses to frighten unruly children. Its home is in the mountains, and it is an evil demon (妖怪) like many others. It is said to haunt graveyards, and there is a (local) legend of one which—being not quite master of its supernatural powers, was caught. Hence the local

is a type of the process by which the evolution of divinities in China has taken place for many ages. No actor is supposed to succeed without his aid. The saying is used to intimate that whatever a person does it is sure to go wrong.

'You have only run against the Five Spirits' (你莫非撞見五道了麼). *Wu Tao* are five Evil Spirits (邪神). If a person in a state of intoxication chances to run into them he immediately becomes bewitched, (瘋迷). This is the reason why, when a person is sufficiently drunk to be vicious, the strength of several men is insufficient to control him,—'He acts as if he had run against the Five Demons.'

'Yellow Foxes and Black Foxes; whichever skulks away is the inferior' (黃狸黑狸得窺者雌). When domestic cats become old, they retire to the mountains, and become sprites (成妖精) and are especially fond of eating the large beasts there to be found. In case of contests between themselves, whichever is defeated, and obliged to escape, is regarded as the feebler, (雌 female). The saying is used of one who makes great pretensions, but who is after all obliged to yield, like the English proverb: 'The weaker goes to the wall.'

The superstitions of the Chinese in regard to the Fox would involve a long essay (most readers, however, will be satisfied with the summary given in *Mayers' Manual* No. 183). The most dangerous variety is the nine-tailed, which is unapproachable in its capacity to bewitch mankind; hence the saying used of one who is an extremely subtle and dangerous enemy to imitate; 'He is like a nine-tailed Fox, bad to provoke' (他是九尾狐似的. 不好惹).

'The Tiger and the Leopard are perpetually anxious lest they encounter the Unicorn; 'Dragons are extremely afraid of the Centipede' (虎豹常愁逢獬豸. 蛟龍最怕遇蜈蚣). The Unicorn is somewhat like a dog, and somewhat like a deer, about two feet in height, and has a horn on its head. From this horn back to the tail, the spine appears to have been ground off to an edge, like a sword. Its progress is as rapid as lightning. When it sees an enemy, the Unicorn backs up against it, which has the effect of immediately disemboweling its adversary. Its secretions are so venomous, as to corrode the flesh. Man is the only animal not subjugated by the Unicorn. The Centipede is gifted with the capacity to enter the skulls of Dragons and other monsters, through the ears or nose, and once in, he treacherously eats out the brains. On this account he is much dreaded by Dragons. He is only about two inches in length, and of a pearl color.

Now there is found in the provinces of Yünnan, Kueichou, and Such'uan, a gigantic double-headed Serpent, or Python* (兩頭蟒), the intelligence of which seems to be equalled only by that of the *Lo* (螭), already described. This Serpent has the art of ascertaining the names of individuals, and also uses human language. When solitary travellers in those mountain districts are startled to hear their names distinctly pronounced, then it may be known that the Two-headed Python is on their trail. But kindly Nature has so ordered it, that every object has some enemy which can attack and reduce it (一物降一物). In the very provinces where the Python abounds—just as the cork-tree flourishes in some wine-growing countries—there is its natural antidote for the Flying Centipede (飛蜈蚣). In a certain district a traveller had heard this ominous voice uttering his own name, but being a stranger, he failed to understand its significance. On reaching his inn, he told his tale to the landlord, who at once informed him that he had become the victim of the poisonous Python, which would infallibly call and devour his heart at the third watch of the night. This cheerful intelligence was, however, accompanied by a valuable prophylactic—to wit, a small box, which the traveller was to use for a pillow. In this box, he was informed, was a pair of jade Centipedes, of the flying species, which must by no means be released from their imprisonment, lest they do serious mischief. At the proper time they would come out of their own accord. The travellers carefully observed these instructions, and sure enough at the third watch there was a sound like that of wind. This was the arrival of the Python. At that instant the little box opened, the Flying Centipedes emerged, and promptly disappeared through a window. The Serpent on meeting his enemies was powerless, and was immediately vanquished by them in the manner described. By daylight his struggles were over, but the Centipedes having enjoyed their freedom, had no idea of returning to their coffin, but flew away and were seen no more. As they cost originally fifty ounces of silver, their loss was naturally a source of grief to the inn-keeper. His sorrow was, however, much mitigated by the fact that the Serpent, dead in his yard, had as many joints as a bamboo grove, and each joint consisted of a magnificent pearl, which when sold, made the net profit about one million *per cent.* on the Centipede investment!

* The Chinese believe in a two-headed serpent called a 'White-flower-snake' (白花蛇), which is referred to in the following proverb: 'He is a serpent with two heads—a perfect white-flower-snake' (一個長虫兩腦袋, 雙頭白花蛇), a saying used of excessive talkers, who seem to have two heads—no answering them. The following expression is employed of those who walk a reckless swaggering gait, and are inordinate talkers: 攢天馬昌白花蛇.

'The golden crow sinks in the west; the jade rabbit rises in the east,' (金鳥西墜玉兔東昇). The 'golden crow' or 'golden chicken' is a name for the sun, and the 'jade rabbit' indicates the moon. [See Mayers' Manual, No. 724.]

'The silver bullion given to another returns again to me; the water-beetle flies away, and flies home again,' (白銀贈君還贈我 青蚨飛去復飛來). This Couplet, which is frequently to be seen in Chinese shops, is based on the superstition, mentioned in Williams' Dictionary s.v. *Fu* (蚨), that two insects of this species, though separated for a time, will find their way back to each other again. In some regions it is customary to catch two of these beetles—a male and female—and rub their blood on a string of cash, which is then expended in the ordinary course of trade, care being taken to reserve a few for a rallying point for the rest, which, owing to the magic power of the beetles blood, will all find their way at the third watch of the night to the point of departure!

'If you have a dream which is infelicitous, write it on a wall facing the south,' as soon as the sun shines on it, the interpretation will become auspicious (得夢不祥。寫在南牆太陽一照。化爲吉祥)

'If you invite those who inspect houses and graveyards, you may as well move your dwelling altogether' (家有陰陽宅。房子挪起來). This refers to the geomancers (看陰陽宅的), whose 'intricate nonsense' is based upon a complicated foundation of compacted absurdities. They will endeavor to persuade a man that his door is slightly out of the line of maximum felicity, that his windows are in the wrong place, that the graves must be transplanted, &c., &c. If one once gives way to this superstition, he might as well pull his house down at once, and remove it, as to do it piecemeal.

There is a story of one of these wandering geomancers, who came to an eating house, in front of which was a tray in which baked cakes are exposed to tempt hungry travellers. These cakes are sprinkled with sesame seeds, which adhere slightly to the surface, and many of them fall off. In this case all the cakes had been sold, but the bottom of the tray was covered with fragrant seeds, which stimulated the appetite of the impecunious geomancer. Half a loaf is better than nothing, and even oiled sesame seeds have a value when cakes are unattainable. Approaching the shop the traveller sat down, and adroitly drew the cake-seller into conversation on the merits of the situation which he had chosen for business. The geomancer illustrated each point by means of lines drawn with his finger in the (apparently) empty tray, but just as he was drawing each line he took care to wet his finger, ostensibly to make the line more distinct, but in reality that as many sesame seeds as possible might thus be

conveyed to his mouth. In this way he drew the boundaries of the premises, the partitions, the doors, and windows, showing that each one was in substantial accordance with the best geomantic science. By this time, the sesame seeds were nearly all transferred to the lecturer's mouth, and as he concluded his remarks, he struck the tray a smart blow with the palm of his hand, making the remaining seeds collect in a heap, which was dexterously removed as he summed up with the observation: "In short the whole thing is quite complete!"

An analogy between the detection of the position of the good and evil influences, upon tracing which the geomancer's skill depends, and the art of determining the grain of knotty and gnarled wood, is recognized in the saying: 'He who has split firewood for three years is fit to inspect grave yards' (三年打柴會看墳塋).

[N.B.—Any reader of these Articles, observing errors of fact or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the Author]

(知過必改得能莫忘: Millenary Classic.)

(To be continued.)

Correspondence.

THE COMING TRIENNIAL EXAMINATIONS.

TO THE EDITOR OF "THE CHINESE RECORDER,"

DEAR SIR,

It has grown almost to a custom in several of the provincial capitals of this country to make some special effort towards winning over to Christ the students, who come up to these cities for their M.A. (*Kü Jen*) Examinations. The local influence, the scholastic attainments, the impressive numbers, and the untold possibilities of usefulness, of this class of the Chinese, cannot fail to command the thoughtful consideration of the missionaries resident in these centres, and their salvation would be one of the brightest of the many crowns upon the Saviour's head.

But any one conversant at all with Chinese mission work, knows well that it is no easy task we set ourselves; these prizes are not easily won, and the winning of them demands far deeper thought than has yet been given to the subject, indeed it would be well worth while to devote one session, at the next Missionary Conference, to the discussion of plans bearing on this end.

Thank God, the little that has been done, has not been altogether without success. Isolated instances are well known; the distribution of Mr. Griffith John's "Gate of Wisdom and Virtue," at the Gates of the Wu Chang Examination Hall, six years ago, was the means of bringing at least one Hoopoh Shin Ts'ai to Christ; and one of the noblest helpers in the Shansi Church was ultimately led to throw in his lot with us, by competing for a prize essay, the advertisement of which, was distributed, along with Christian tracts, from the gates of the Ts'ai Yuen Examination Hall. These, doubtless, are but the first fruits of the plenteous harvest which will be reaped, when our plans are more fully matured, and the Spirit is poured out from on high.

In view of that day, each opportunity thus presented should lead us to inquire—What more can be attempted than has been already done? and any suggestions on the subject would, I am sure, be welcomed by the readers of the *Recorder*.

Already, tracts specially adapted for students have been prepared. These and copies of the Gospels have been largely distributed on the closing day of the Examinations, at the gates of the Hall. Prizes have been offered for essays on subjects, which would necessitate a study of the tracts distributed. Native Brethren have been told off for Street Colportage. In one city a house was rented by a Missionary for the period of the Examinations with the express purpose of having a place to which to invite the students.

Besides this, a shop for the sale of books, Christian and Scientific, might be opened, after the manner of the Native Book Sellers themselves. Special efforts might be made on behalf of the Kiao Kwan (教官). Plans might be devised for reaching the Lodging Houses where the students congregate, and for influencing the cartmen and boatmen, who convey the students to their Examination Centre. The steamers, too, might be visited, with a special assortment of tracts; suitable placards might be posted on the walls of the city; lectures adapted to the Literati might be given, and if, with all these plans and a score of others, which wiser heads may devise, we do but keep in mind, that it is not by might, nor by power, but by the Spirit of the Lord, working through all, and in all, that real and abiding work is to be done, and thus minded, make joint and special intercession, before, during, and after, the Examinations, the plenteous harvest we look for, will be surely hastened on.

Thanking you for the space afforded for the insertion of this letter, I remain, sir,

Yours very truly,

DAVID HILL.

HANKOW, 13th June, 1885.

A UNION VERSION OF THE BIBLE.

CANTON, June 19th, 1885.

DEAR MR. EDITOR,

Four years ago, a communication was sent to *The Chinese Recorder* from Soochow, under the signature "Inveris." It referred to the desirability of an attempt to arrange for the translation of a "Union Version of the Bible in easy *Wén-li*," and farther said: "It would in our opinion be an immense gain to the cause of Christ in this land."

Is not the translation now being made by the Rev. Griffith John, of Hankow, a long step in this direction? Might it not, at the very least, be made the *basis* of a Union Version? It is well known that the translator cordially welcomes suggestions and criticisms from one and all of the missionaries in China, and will do all in his power to make the work as acceptable as he can to all, and is also willing to print with either set of terms for God and the Holy Spirit.

Over and over again, while examining the four gospels already translated, has the above inquiry arisen in the mind of the writer, and he knows there are others in Canton like-minded. How it is in other places?

Yours truly,

H. V. NOYES.

"CHEAP MISSIONS."

TO THE EDITOR OF "THE MISSIONARY RECORDER,"

SIR,

UNDER the above heading, a paragraph occurs in the Editorial Notes of the *Recorder* for June which does not quite do justice to the question of self-supporting Missions in general, or to Bishop Taylor in particular. So far as the question of self-support is concerned, *The Missionary*—from which you quote—takes a very one-sided view of the matter. Those who desire to see a large body of self-supporting missionaries in the field, have no desire at all to help the home churches to shirk their responsibilities in the way of sending their own agents abroad and providing them with adequate means for carrying on their work. But when the Churches have done their utmost in contributing to the cause of missions abroad, there will still be room for other workers whose maintenance the Missionary Societies cannot possibly provide for. Already one, at least, of the principal English Societies is declaring that its income is insufficient to meet existing obligations, and that without a

large increase of subscriptions—which apparently it is not likely to get—it cannot go on multiplying its agents abroad. Under these circumstances is there not now, and will there not always be, ample scope for the services of men who can maintain themselves? Or is the existence of a body of voluntary workers in the mission field any reproach against the churches with which they are connected? To myself it seems that the multiplication of such workers all over the heathen world is a thing most earnestly to be desired, and would reflect credit rather than disgrace on the churches which supplied such workers and upheld them with their sympathy and prayers.

I am well aware of the disadvantages connected with self-support, and, of course, it is only for some missionaries that self-support is possible; but in my judgement the disadvantages are entirely outweighed by the advantages in the case of those who feel a call to this manner of life. I would to God that at the present time we could see many of the so-called 'secular' appointments in China, which are now filled by men who are only seeking gain, being filled by others who had come out to this land, not with the object of 'getting on in the world,' but with the single and express purpose of doing missionary work according to their ability and opportunities. Such men, feeling deeply the burden of the LORD laid upon them, would soon find abundant opportunities for ministering to the needs of the Chinese, and their presence in our midst would be an unmingled gain to the cause of missions.

I am not specially concerned to defend Bishop Taylor whom, however, I esteem highly for his works' sake; but I must say I fail entirely to see the inconsistency which you detect in his action in asking for a salary for himself as bishop. Surely there is nothing very anomalous in the head and organizer of a large society, even though it be a society of voluntary workers, receiving remuneration for his services! If the exigencies of his unique position in the body require that he should give the *whole* of his time and energies to the superintendence of his co-workers, while they on their part only need to give a *portion* of their time and energies to the work which they have undertaken, I cannot see how consistency requires that he should refuse for himself to take any pecuniary assistance. I admit the objection to Bishop Taylor's conduct is a plausible one at first sight, but I think if it be looked at carefully there will be seen to be nothing in it,

I am, &c.,

A MISSIONARY.

Echoes from Other Lands.

LETTER BY HIS HOLINESS LEO XIII, TO HIS IMPERIAL MAJESTY,
EMPEROR OF CHINA.

[*Translated from the Latin Original for the "Daily Press."*]

To the Illustrious and most Mighty Emperor of both Tartary and China.

GREATEST EMPEROR,—The war which has lately arisen in certain regions of Thy Empire prompts us to seek to merit Thy good will and clemency by our devotion and courtesy, lest somehow ruin be brought over the Catholic religion in consequence of bellicose struggles. Herein, indeed, we exercise but the functions of the office incumbent upon us, as it behoves us to defend, as far as possible the Catholic cause everywhere on earth, and we are but following the example of our predecessors, who on more than one occasion, implored the favour of mighty princes among Thy ancestors in behalf of European missionaries and of the Christian multitude. What inspires us, however, with great hope, is the fact that even at the present time there has been no lack of evidence of the good will Thou cherishest towards Christians, for we learned that, at the first outbreak of war, it was decreed under Thy authority that Christians should not be ill-treated and that no injury should be done even to those Missionaries who are natives of France. In this matter no one failed to recognize Thy equitable and humane disposition, O most high Prince, the more so as all the European priests who, for the Gospel's sake, reside in Thy most flourishing Empire, are sent out by the Roman Pontificate, from which even they receive their appointments, their commission, and all authority. Nor are they, in fact, as a rule, selected only from one single nationality; for most of those who at the present time labour in the ten provinces of Thy extensive dominions are found to be Italians, Belgians, Dutch, Spaniards, Germans. But as to those priests, belonging either to the Society of Jesus or to the Missionary Congregation, who labour in the (eight) other provinces, they are an aggregate of the greatest diversity of nationalities. And this is a fact plainly in harmony with the nature of the Christian religion, which, being born not of one people but of all, binds together all human beings without any distinction of place or descent, by the necessity of mutual brotherhood.

Moreover, the work of those who labour in the Gospel is highly beneficial for the public weal itself. For, being commanded to abstain from politics, they are bound to devote themselves wholly to the endeavour to disseminate and maintain the wisdom which is in Jesus Christ. But the principal precepts of the Christian doctrine are these:—to fear God and to preserve justice pure and inviolate in all things, whence it follows that we must be subject to the magistrates, obey the laws, and honour the King, not only because of the wrath, but also for conscience sake, than which virtues there is indeed nothing more apt to keep the mass of the people loyal and to preserve public security.

Indeed, the Catholic European priesthood, which has performed the apostolic office in the most mighty empire of China now for several centuries past, so far from having caused any inconvenience to the Government or civil administration, has rather produced very many advantages, as is universally admitted, and this success has indeed been obtained in the first instance by the promotion of Christian moral discipline, and, in the second instance, by the propagation of literature and the other arts which constitute civilization. This, then, being the uniform intention and aim of those who now educate Chinese in Christian principles, Thou canst not doubt but that Thou wilt find those same men ever rendering obedience to Thy name and majesty with equally willingness and faithfulness.

Therefore we express and cherish towards Thee O most mighty Emperor, the highest gratitude for the exhibition of Thy good will towards those persons, and at the same time we earnestly adjure Thee, by the elemency which Thou cherishest, that Thou wouldst surround them with Thy goodness under the vicissitudes of present events and protect them by the firmest patronage, so that they suffer no harm and that they may offenceless enjoy, thanks to Thee, full liberty in the discharge of their office.

Meanwhile, we implore God the Lord of Heaven and Earth, that He be pleased to make Thee, O most glorious Prince, perpetually to prosper by the richest gifts of His goodness.

Given in Rome by St. Peter, the 1st day of February, 1885, in the 6th year of our Pontificate.

(Signed) POPE LEO XIII.

THE "NORTH-CHINA DAILY NEWS" ON THE POPE'S LETTER.

As all our readers may not have seen the following Editorial of the *North-China Daily-News*, May 28th, 1885, and as it is worthy of preservation, we reproduce it entire:—

It is impossible to read with entire satisfaction the strangely fulsome letter addressed by the venerable Leo XIII to the boy-Emperor of China. The document has been praised by our Hong-kong contemporaries for the magnanimous and Christian spirit which it breathes, and it has been favourably contrasted with the recent utterance of the Rev. Timothy Richard, the Baptist missionary who was instrumental some years ago in saving thousands of Chinese from starvation. The parallel, however, is not a just one. Mr. Richard has been for a very long time cruelly hampered in his work by the persecution of his converts; a system of flagrant and unblushing injustice on the part of the authorities has been directed against him and them; the yamén-doors have been shut in the faces of those who sought redress; and they have been accused of practices and misdemeanours of which they are wholly innocent. Are we to blame Mr. Richard for showing the generous indignation he feels at the base ingratitude of which he is the victim, and the malignity which embitters the lives of his converts? Is he to blame for drawing public attention to these facts, and attempting by lawful and regular means to secure justice for himself and his co-religionists? Certainly, a very effective contrast can be drawn by any smart writer between the bluff utterances of Mr. Richard and the diplomatic letter of Pope Leo XIII. But the fact remains that Protestant missionaries, while seeing no wrong in endeavouring to procure justice and toleration for native Christians, do not interfere between such persons and their rulers; they arrogate to themselves no civil power over their congregations; on the contrary, they inculcate obedience to the laws and patience under persecution. The emissaries of the Roman Catholic Church, on the other hand, unless they have been belied for centuries, do just these things which Protestant missionaries refrain from. We read in the *Annales de la Propagation de la Foi* how Bishops and Vicars-Apostolic ride in official chairs, are received with salvos of honour, affect the state of high mandarins, are addressed by honorific titles, and claim the right of jurisdiction over their converts to the exclusion of the native authorities. When, therefore, the Pope informs the "Greatest Emperor" that Romish missionaries are "commanded to abstain from politics," the Emperor or his advisers will not unnaturally wonder whether his Holiness's commands have always been obeyed; they will remember that it was owing, not to the fact that the Jesuits "disseminated and maintained the wisdom which is in Jesus Christ," that they were expelled from Peking in years gone by, but because of their indulgence in political intrigue; and they will not fail to wonder at

the difference between the policy of the Catholic hierarchy in China and the professions of the Head of that hierarchy in Rome. "We may be permitted to express a regret," says the *Daily Press*, "that the spirit reflected in the Pope's letter is not more generally acted upon by Roman Catholic missionaries in China and the neighbouring countries. Instead of abstaining from politics, as the Pope says they are commanded to do, they assume to themselves mandarin-rank, and are constantly interfering in civil affairs where the interests of their converts appear to be affected." And again: "The general feeling of the priests with regard to the Emperor of China, as represented by his officers, has, in fact, been widely different from that expressed in the letter of the Roman Pontiff. To many of them, we believe—if they dare to exercise their private judgement on an act of the Head of the Church—this letter will appear injudicious." There is a humour about this suggestion which is irresistible. We need not however go into the delicate question how far Infallibility may be led astray when not speaking *ex cathedra*, but simply point out one very grave consideration which springs out of this curious appeal of his Holiness to the Chinese Emperor. The Pope still claims, though he does not actually possess, temporal power. The mere fact that he is now no more than an elderly Italian prelate of personal piety and gentle character does not nullify the fact that he claims to be the Sovereign of Christendom; that, in days gone by, the Pope was in very deed a King of Kings; that the monarchs of Europe held their crowns at his disposal; and that he exercised a power in the world such as no Emperor has ever exercised before or since. Now if that was his right once, it is his right now. The Church cannot change. Infallibility cannot belie itself. The Pope may be a "prisoner," he may have been "despoiled" of his divine rights; but he claims them still, and would act on them to-morrow if he could. The advisers of the Emperor of China will no doubt see that it is impossible for a Romish system of propaganda to be absolutely and strictly non-political. If the Pope is Vicar of Christ, it is only logical that he should be of higher authority than the Emperor of China or any other sovereign in the world. Kings have recognised this fact by holding the stirrup of a Pope's palfrey for his Holiness to mount, and unless the changeless Church has changed since, that would symbolize precisely the position occupied by the Emperor of China towards his venerable correspondent in the event of China becoming Catholic. It is well that the Chinese should understand clearly what the historical claims of Catholicism really are and be able to gauge at their precise value the fulsome expressions

employed in the letter we are now considering. Their vanity will no doubt be tickled by the "O most mighty Emperor," the "O most high Prince," the gratitude for "clemency," the avowal that his Holiness "seeks to merit Thy good-will and clemency by our devotion and courtesy," and so on; phrases that a Chinese mandarin might use, and does use, in his slavish Memorials to the Throne, and that any pious Christian might properly employ in his prayers to God. But, unless the Church has greatly changed, these words cannot represent the true attitude of any Roman Pontiff to a heathen Emperor. We scarcely think the Emperor will send an autograph reply; but if he does, it is likely to be a document of considerable interest to the world.

THE WESLEYAN MISSION, HANKOW.

We have been kindly permitted to see seven letters of *The Central China Wesleyan Mission Prayer Union*, covering from November 1883 to March 1885. "The object of this Union is to hasten, by united intercession, the coming of the Kingdom of Christ in Central China; and to this end the members of the Union agree to devote a given portion of time each day to earnest prayer on this behalf; whilst the missionaries on the spot will from time to time communicate with our friends at home, with regard to any special cases of answered prayer, or any department in their work specially calling for the intercession of God's people." From Letter No. 7, we gather the following items:—"Recalling the special requests for prayer which have been presented during the year, we recognize in the general harmony which has prevailed amongst the missionaries an answer to the prayer, that hinderances to prosperity may be kept away from us. Not only in our own circle has harmony prevailed, but we have held most friendly relations with the other missions represented here. The monthly prayer meeting of the missionaries, the joint ministry of the Hankow English Church, the proposed establishment of a branch of the Evangelical Alliance, and especially the united meetings in Wuchang, all give evidence of answered prayer." The total Chinese Membership at the close of 1884 was 297—an increase of 43 during the year. The total contributions were £16, 15s. 8d., while reported sales of books were £19, 5s. 8d. Boys in day schools, 170; Girls, 20.

NATIONAL BIBLE SOCIETY OF SCOTLAND.

The monthly meeting of the Western Board was held in Glasgow on the 6th ult. New auxiliaries had been formed in March for Abercrombie, Queensferry and Stewarton. Mr. John W. Wilson, one of the Society's agents, received a cordial welcome on his return.

home after seven years in China, where he had accomplished thirty missionary journeys and sold 47,000 portions of Scripture. It was agreed to supply the Tract and Book Society of China with funds for the publication of a new edition of the four Gospels, with illustrations, for use mainly among the women of China. The Hankow agent reported the issue in last quarter of 20,000 Gospels in the Society's new Wun-li version. He gave separate instances recently reported to him of conversion or hopeful impression through the sale of books by men in the service of the Society. Like testimony was borne by Mr. Burnet of Wu Hu, who reported the formation of a native church in a distant province, without the intervention of any missionary, save the Word of God.—*The Illustrated Missionary News* for May.

CHINESE MISSIONARY WORK IN NEW ZEALAND.

We have been favored with the *Report of Mission Work, Dunedin, New Zealand, for the Year, to December 12th, 1884*, by Mr. Walter Paterson, who is an independent worker. The ubiquitous Chinaman is there, and is looked after. The following extract is of interest to us:—"Can the Chinese read tracts? Friends very often ask this question. In answer I have to say that they often read them on the spot, and show that they understand them by their remarks, and sometimes they show they do not understand them. I think they are as usefully received as English tracts are amongst the English poor in the low parts of large cities. . . . I have been going amongst the Chinese now for nine years, and yet I cannot point to one certain case of conversion. . . . The course I feel led to is (the Lord willing) to go on in effort and prayer, and never to faint (which I understand means to give up) and so to claim the promise, 'Ye shall reap.'"

COAL MINES OF CHINA.

The *Paris Journal Des Débats* contains the following paragraph:—"The Chinese Government, abandoning old prejudices, is on the point of working its coal mines in a different way from that hitherto followed, by making use of European miners. It has, in fact, applied to the Belgian Company of Cockerill for the experienced workmen who are necessary to turn to account the mines already pointed out in various places. Thirty miners have accepted the advantageous offers made to them, and thirty more will follow. The Chinese, like the Japanese, learn easily what is taught them. They will know in a short time how to dig up the mineral, and then how to make use of the necessary machinery, and when they have acquired this knowledge they will try to dispense with the aid of Europeans."—*The London and China Express*.

COAL FIELDS IN CHINA.

We learn from *Nature*, for April, that the Rev. Alex. Williamson, LL.D., recently read a paper before the Philosophical Society, Glasgow, on China, physically considered.—“The portion to which Dr. Williamson devotes especial attention are precisely those which are wholly passed over, or only hastily glanced at, in popular works in China. The section dealing with the geology of China gives some remarkable results, based on the investigations of Pumpelly and Richthoven. These show that under every one of the eighteen provinces of China, each of which is about as large as Great Britain, there are large deposits of coal. In some provinces it underlies the whole country, in all descriptions—bituminous, anthracite, cannel, and lignite. The extent of these coal-measures may be gathered from the following statements:—Their total area is about 400,000 square miles in China proper. The coal-fields in Hunan alone is greater than the aggregate of the coal-fields of the greatest coal-producing countries of Europe; the Shansi coal-field is one-and-a-half times larger than this aggregate; while in other parts of North China we have coal-fields seven times greater than all the coal districts in Great Britain. And side by side with all the coal-fields investigated, Mr. Pumpelly found iron-ores and iron-stone of all descriptions. As regards the important geographical and commercial questions involved in trade routes with South-western China, Dr. Williamson is in favour of the route from Moulmien through the Shan States, crossing the Chinese frontier into Yunan at Ssu-mao (Esmok); but he does not despair of the road by the Irrawaddy to Bahmo, and so by Tali to the Yangtze, more especially as the latter would create a trade for itself—viz., that with Sse-chuan. Then there is the ancient route between Central Asia and China, which passes through Honan, Shansi, and Kansuh, the southern branch of which leads through Yarkand, Kashgar, and Khoten to India, and Persia, and which was used by caravans prior to the Christian era, while the other branch goes in a north-westerly direction to Bar-kul, Kuldja, and thence to Russian territory.”

THE NEW ORLEANS EXPOSITION.

“China seems to have read the invitation by its title, and supposing the show was to be mainly of cotton, has sent an admirable exhibit of cotton in all its forms and fabrics, with life-sized costumed figures, and nothing else. In its way this exhibit is the best thing in the whole Exposition. It is accompanied by a catalogue in Chinese and English, prefaced by a monograph on the

culture and manufacture of cotton in China, that is so thorough and instructive as to put to the blush all the catalogue-making of the self-styled advanced nations of Europe and America."—*The Century*, May, 1885.

CHRISTIANITY IN A PALACE.

The Rev. J. L. Whiting writes to *The Foreign Missionary* of a Chinese lady who has been visiting them and attending services:—"Sometimes a few months would elapse without her appearing, but at other times she would come every week. She has some connection with the family of Prince Kung, some say as a former servant, and spends a good deal of time at his palace. She has told us lately that the Princess has been greatly interested in Christianity; that upon reading some of our books she became convinced of the truth of the doctrine, tore down her idols, and burned her Buddhist books, and now has worship every Sunday in the palace with such of her attendants as have become interested. There are now fifteen who thus keep the Sabbath with her."

THE CHINA INLAND MISSION.

China's Millions for April has a long and interesting report from Mr. George King, telling of "Travelling in North China." Mr. Pearce tells of the "Quarterly Conference in Han Chung-fu," when about a hundred were present, and when fifteen persons were baptised. The meeting was closed by an informal 'love-feast,' at which "Our friend from the hill-top told what a stir the copy of Luke's Gospel had made in his home." The gospel had been sold at a neighboring village by Miss Faussett; and led to further inquiry, and finally to the conversion of one member at least of the family, and to the relinquishing of idolatry by the whole of them. Mr. Owen Stevenson tells of their first convert in Yunan, Tali-fu. The diary of Mr. Henry Soltan tells the exciting story of the taking of Bahmo by the Chinese, the escape of Mr. Roberts, and the bringing off of the ladies.

CONVERSION AND BAPTISM OF A CHINESE MERCHANT.

Rev. Mr. Carson of the Presbyterian Church in Ireland reports home the case of a young merchant who submitted to a hazardous surgical operation, at the hands of Dr. Morrison, the physician of the foreign community at Newchwang, and who during his successful recovery became convinced of the truth of Christianity, and pressed so earnestly for baptism before his return to his home, that objections were waived, and he was publicly admitted to Church fellowship. He paid without a murmur the medical fee of fifty three taels, and thanked the doctor in addition for his skill and kindness.

REPORT OF SCHOOL WORK AT SWATOW FOR 1884.

Mr. W. Paton of the English Presbyterian Mission in the *Messenger and Missionary Record* says:—"It had long been desired to introduce into the Middle School a systematic course of study, following up that used in the elementary congregational schools; and in the beginning of the year a syllabus, extending over a course of four year, was framed, and the pupils arranged in four classes accordingly, so as to rise a stage each year from the first to the fourth. The effect of this has been to exclude a good many pupils of inferior acquirements, who have been asked to go first of all to the elementary schools. ... If the elementary schools continue in as flourishing a condition as they are at present, we may reasonably expect in another year or two to have the Boys' School filled, and that with such a class of pupils as will make it a really Middle School. ... As the Middle School depends for its supply upon the elementary schools, so the success of the latter depends, in great measure, upon the number of good teachers we can send out; so it becomes us to use every endeavour to provide the largest number of efficient teachers in the shortest possible time."

STATISTICS OF THE ENGLISH PRESBYTERIAN MISSION, FOR 1884.

	Communicants, 31st Dec., 1883.	Adults baptised in 1884.	Admitted to Communion, having been baptised in infancy.	Received by Certificate.	Restored to Communion.	Suspended during 1884.	Excommunicated in 1884.	Died in 1884.	Gone elsewhere.	Communicants, 31st Dec., 1884.	Children baptised in 1884.	Total baptised Children.	Members under suspension	Total Membership, Adults and Children.
Amoy...	737	38	7	1	3	11	...	18	...	757	34	530	68	1355
Swatow:														
Hok-lo	748	78	5	2	4	15	...	28	3	791	36	248	65	1004
Hak-ka	174	25	...	2	1	6	...	2	3	191	9	58	20	269
Formosa	1195	122	...	...	25	32	2	64	1	1317	117	600	108	2025
Singapore	41	2	2	12	...	7	...	...	...	49	1	24	11	84
Totals...	2895	165	14	17	33	71	2	112	7	3105	197	1460	272	4737

FEMALE EXHORTERS.

Mrs. Banister of the Church Missionary Society, Foochow, writes to the *Church Missionary Gleaner* of May an account of "Women's Work at Ku-cheng," to which place she made a visit in company with her husband. The most important item is regarding the appointment of female exhorters, so-called, who seem to differ from Bible-women. Is this a new order in the Church, or is it but a new Chinese name for deaconesses?—"At a meeting of the City Church Committee held during our stay, the question of how the women of the congregation could be helped and benefited was brought forward, and it was decided that my husband be asked to appoint two or three female 'exhorters.' So far as I have heard, this was the first instance of female 'exhorters' being asked for. Accordingly, on the next Sunday we spent at Ku-cheng (city), three of the most earnest and intelligent women were, at the close of the morning service, presented with the 'exhorters' certificates'. . . . At one place, viz., Ngu Tu, women formed a considerable portion of the congregation, and here a Bible-woman has been at work for some years. Does this not say something for Bible-woman's work?"

Our Book Table.

A mistake was made in our last number when referring to Rhys Davids' Buddhism as published by "The London Religious Tract Society," for it is a publication of "The Society for Promoting Christian Knowledge."

A pamphlet of forty six pages, issued by the Hankow and Shanghai Committees of the Evangelical Alliance, called a *Memorandum on the Persecution of Christians in China*, will, we trust, receive the attention it deserves. Its object is not to narrate all even of recent cases of persecution, but to give an outline of some of the more important instances of persecution, and to indicate the faulty, if not vicious, constructions of laws and treaties which have permitted such occurrences. The Table of Contents indicates the following subjects:—
Extract from Mr. Richard's article

in *The Recorder*, March 1884; Persecution in Canton, by Dr. Graves; the Political Situation in Canton, by Rev. T. W. Pearce; Martyrdom in China, by Dr. Lechler; Case of Persecution near Swatow; Persecution at Swatow, by Rev. H. L. Mackenzie; Amoy, the troubles at Chang Pu, by Rev. W. Macgregor; Persecution of Christians in China, from *The Daily News*; Extract from an article by Mr. Richard in *The Recorder* for July-Aug., 1884. The Conclusions reached are: 1. That, whilst there have been instances of opposition on the part of the people, apart from the action and attitude of the local officials, these cases are comparatively rare, and that without other incitement, riots originating with the masses, would be of infrequent occurrence. 2. That when such disturbances have taken place they might, in most cases, have been suppressed by the local authorities.

3. That the main cause of these persecutions is traceable to the attitude, or the action, of the officials. The remedy proposed for this state of things is, "*The exact definition of, and simple adherence to, established and acknowledged Law.*" After calling for a clear definition of the status of Chinese Christians their amenability to law and their religious rights, by a Proclamation throughout the empire, it is well said:—"But exact definitions, without a righteous enforcement of the law, would avail but little. Violators of the public peace should be dealt with as other violators of a nation's laws. Officials who, whether by action or inaction, connive at or instigate the riotous proceedings of the mob, should be dealt with more severely than that mob. And as in regard to the slave trade, questions of nationality are sunk in the vaster interests of humanity, so in regard to brutal persecution, lawless rioting, and inhuman cruelty, the claims of humanity should supercede all narrower claims, and the protection of the persecuted be as dear to us as the rescue of the slave."

Diplomatic Relations of the Western Powers to China and Japan, is the title of a pamphlet by J. B. Angell, LL.D., late American Minister to China, reprinted from the "*Bibliotheca Sacra*," for January, 1885. It is a temperate discussion of the claims of western nations for extra-territorial judicial jurisdiction in these lands, and for the exercise of power to limit the tariff on imports. Mr. Angell urges that the United States, in view of the judicial duties imposed on Consuls in these lands, should appoint men of high character and of legal education; and he pleads for a regular court such as the British have, though not of so expensive a grade. Though the day for the abandonment of the extra-territorial

rights, may not yet have arrived, it is evidently approaching, especially in Japan, and the "extra-territorial jurisdiction should be so used as to hasten as rapidly as possible the day when we may be relieved of it." The interference with the rights of these nations to regulate their own tariff, cannot, Mr. Angell thinks, be much longer maintained, even regarding Opium. And he urges that the United States return the surplus of the Indemnity Fund paid by China in 1858, which has now increased from \$200,000 to \$388,000. The article closes with a few paragraphs regarding the war between France and China. The management of the affair by France has, he says, "reflected no credit on the statesmanship of the government," and he suggests that France had better allow M. Fournier to "follow his own profession of fighting, and employ some of its many trained diplomats to negotiate, especially with the Chinese."

The Report for 1884 by Dr. E. J. Eitel as Inspector of Schools in Hongkong, is a very interesting document, albeit it is as full of statistics as a Chinese melon is of seeds. Out of a population of 151,993, there are 5,885 children who attend the 90 schools under Government supervision, and about 2,000 attend the 100 or so private schools, which is about 5 per cent. of the whole population. The attendance on schools under Government supervision has doubled in ten years. The Government Central School was attended last year by 558 boys (mostly Chinese) and received an Anglo-Chinese education, costing \$23.97 per head; and 331 boys in five other schools received a similar education costing \$5.74 apiece; which is an average of \$10.12 per pupil. A purely Chinese education is given in 39 schools, costing \$3.40 per head. Grants-in-aid are made to 45 denominational schools, who have 3,907 pupils, and who

cost the Government \$3.70 apiece; 2,933 of these receive a purely Chinese education. The total expended by the Hongkong Government for education in 1884 was \$33,650, or an average of \$5.71 a pupil, exclusive of the cost of buildings and the salary of the Inspector. It is estimated that there are over 12,000 children in the colony between 6 and 16 years of age who are not being educated, the most of whom are girls; but there is a little improvement in the number of girls in the schools under Government supervision, there now being one girl to three boys. We cannot but think this a very creditable showing for the Colony of Victoria. The results must in future years be very marked. Our only fear is that in the purely Governmental schools there may not be enough of teaching of morals.

We find it difficult to give in few words any intelligible account of "*The Hung Lou Meng, Commonly called The Dream of the Red Chamber*," by Herbert A. Giles. It is as uninteresting to our dull intellect as *Tales of the Arabian Nights*; a confession which will of course cost us the respect of many of our readers. We can however appreciate the fact that much literary talent is displayed by Mr. Giles in putting the aimless absurdities of the magic tale into so readable a shape.

We have received from Rev. W. Campbell of Amoy a small pamphlet, which gives lists of "all passages in the Authorized version of the New Testament containing the words *flesh, fleshly, carnal, and carnally*, (= *keas, sarx, sarkikos, and sarkinos*) with corresponding expressions in the Delegates and Amoy-vernacular versions," with readings of the northern Mandarin and of Bridgman and Culbertson's versions.

Three indices appended are very full, and must prove very helpful. It exhibits a very large variety of

renderings of these words into Chinese—to draw attention to which, was, no doubt, the object of the compiler, though he makes not a word more of comment than we have quoted above. Those engaged in translating into Chinese, or in revising existing translations, will no doubt make large use of these suggestive pages, in, if possible, adopting a more uniform translation of the above-mentioned words.

A clear statement of the main points of Christian belief, written in an interesting style, and with as little of metaphysical dryness and controversial acidity as possible, has long been a want among our native Christians. But it has been a serious question with thoughtful missionaries as to whether it were either desirable, or right, to introduce to the Chinese Church of Christ those endless and unprofitable controversies which have done so much to divide and weaken the great body of Christians in western lands. "Why not," say they, "leave the minds of Chinese Christians as free as possible from theological prejudice in everything unessential to salvation?" These reflections have been reawakened by a brief perusal of a recent work (*生道闡譯*) published by Rev. M. Schaub, of the Basel Mission, Hongkong. The title, which we venture to translate, "*A Minute Discussion of the Way of Life*," is very appropriate and expressive. The author says in his preface:—"To know God, we must first know the Life of God, and this is to be known not by the wisdom of men but by the revelation of God." Taking this idea of Life, as the central thought, the author proceeds to discuss life as coming from God, life as lost by sin, life as restored by Christ, life as imparted by the Holy Ghost. With the genuine Teutonic instinct, he goes into every branch of the subject, saying some things that are old, some that are new, many

that are suggestive and useful, and others that cautious readers will accept with some grains of allowance. The tone of the book is warm and evangelical, the style is fairly clear, and the Chinese good. Being written from a Pedobaptist standpoint, the book will of course not meet the wishes of our Baptist brethren; and yet we fancy that Pedobaptists will hardly be ready as a rule to accept some of the author's conclusions about infant baptism. We fear the style verges rather too near the metaphysical, in some places, to convey a clear impression to the mind of those who would naturally be supposed to form the reading constituency of the book, namely, Chinese pastors. Foreigners, on the other hand, who have access to the immense literature of the subject, will not care to wade through the amount of Chinese necessary to get the really valuable and useful thoughts that are scattered through the two volumes of this work. Mr. Schaub's industry and conscientiousness are conspicuous, and his arguments in many places cogent and convincing. The scripture references are abundant and well-chosen, and there is very little of mere verbiage in the book. So that, while we cannot accept Mr. Schaub's book as our ideal of a "System of Faith," for the use of Chinese Christians, we gladly recognize its merits, and regard it as a contribution of no small value to the Christian literature of China. The exhaustive analysis of the work, which takes up twenty pages, and the marginal headings, are valuable aids in reading, while the large clear type is a feature deserving of especial commendation. R.

Dr. Hirth's *China and The Roman Orient* * has been kindly sent us by the author. The first thirty pages are occupied with an Introduction, which gives a general view of the sources of historical information, and of the results reached. Ninety odd pages then follow of Chinese Text and Translations, to which there is a special Index. An hundred and fifty pages then give the Identifications, in which the author states the various conclusions he has reached from the study of the preceding quotations from Chinese authors. His main positions (we can refer to no others) are that *Ta-Ts'in* was the name for the Eastern parts of the Roman Empire—Syria, Egypt, and Asia minor; *Tien-Fang* for Arabia; *An-Hsi* for Parthia and Media; and *An-Ts'ai* for the Caucasus and regions immediately east of the Caspian. *Fu-lin* he understands to be the name for *Ta-Ts'in* during the middle ages and the ancient pronunciation he, following Dr. Edkins, would make *But-lin*, or *But-lam*, which he understands to have come from "Bethlehem," and to have had that significance on the Nestorian Tablet. Dr. Hirth concludes his volume, which furnishes abundant material for the critics, by saying:—"The Chinese ancient and mediaeval literature regarding the west is yet an unworked mine; and I hope that, after years of patient research, we shall see the day when western and central Asiatic geography will be considered a rich source for the study of Chinese old sounds." A very full Table of Contents, and a general Index, greatly enhance the value of the book.

* *China and The Roman Orient*, as represented in Old Chinese Records, by F. Hirth, Ph. D. Shanghai and Hongkong: Kelly and Walsh; 1885.

Editorial Notes and Missionary News.

CHEAP MISSIONS AGAIN.

We insert with pleasure, under the head of *Correspondence*, an interesting letter from "A Missionary," with reference to our item of last month on Bishop Taylor and his self-supporting mission. Such interchange of thought from persons occupying different points of observation, can only be productive of good, and we are very glad to receive such communications, even if they traverse our own positions. We should be sorry, however, to be understood as throwing any damper on those individuals who are able to support themselves in missionary work; though, with our correspondent, we are "well aware of the disadvantages connected with self-support," and with him we freely say, "of course it is only for some missionaries that self-support is possible." We gladly welcome to China all who accept "secular appointments," with the "express purpose of doing missionary work according to their ability and opportunities;" there are several already in China on this basis. And there are several others, in connection with different missionary organizations, who are entirely self-supporting, and for whom we have nothing but thankfulness that there are such to illustrate the vitality of Christianity, and to do admirable service for Christ. But this seems to us a very different thing from missions whose special feature is that they relieve the home churches of responsibility regarding support, though we have no doubt that much good will be accomplished by them; and we cannot but think that much of the enthusiasm at home over such efforts does come from the relief experienced by them, as pointed out in the quotation we made in our last number. One of

the incidental results of such an enterprise must be to foster in the churches the idea that they have indeed, as churches, done all they could for foreign missions—a statement that our worthy correspondent must make with some meaning other than the obvious meaning of the words, for, surely, however cramped any of the Missionary Societies may be, it is not to be understood that the churches have anywhere near reached the limit of their ability. As to Bishop Taylor—while we rejoice in all the good he has done and is doing, we still fail to see the consistency of his calling on others to practice self-support if he does not himself practice it, and that too when he has far better opportunity for exercising it than many of them, whatever his self-imposed duties.

A NEW CRITIC OF MISSIONS.

Mr. Wong Chin Foo, after years of estrangement from Christianity, and of self-imposed apostleship of Confucianism and Buddhism in the United States of America, seems now to have taken Christian Missions in China under his protection. Several articles from his pen, in different religious periodicals, certainly show an unusual power and finish in the use of the English language. That some of his statements of religious matters in China, and some of his criticisms of missionary methods, have a measure of truth and force, need not be denied; but that he is allowed such opportunities for disseminating his crudities and his prejudices, is matter of astonishment. An article by him on "The Gospel in China," first appeared in *The Christian Advocate* of January 15th, and has been well, though mildly, met by Rev. S. L. Baldwin, D.D. Under

the head of mistakes made, "which have aborted the attempts to Christianize China," and which have caused the number of Christians to be only "too great to do more than call the roll—a weary pitiable roll to the Christian—an exasperating one to the Chinese," he mentions—The sending out of uncultured missionaries; the use of a Chinese style in speech and books that occasions ridicule; the under payment of missionaries in a land where a man's salary is universally considered the measure of his value; the fanaticism and intolerance of nearly all the Christian sects each toward all the others; and the neglect to form schools, and to show the sanitary, scientific, social, and pecuniary, advantages of Christian civilization! It is significant that this seems the worst indictment he can make against the missionary work of today, with which it is very apparent he has but slight acquaintance.

RETURN HOME OF REV. A. GRANT.

We are sorry to announce the departure home, on the 11th June, of the Rev. Alex. Grant and family, on account of his long continued ill-health. He has been a most devoted worker among the Chinese since 1858; first in Amoy where he was a missionary of the E. P. M., and afterwards in the Straits Settlements, "unattached," as he changed his views on baptism, though he retains the love and esteem of all who know him. His home address will be, "Care of Mr. Judd, 151 Coningham Rd., Shepherds' Bush, London, W." Mr. P. I. Hocquard, his colleague, remains in charge of the Chinese Gospel House.

ANNUAL MEETING OF THE A.B.C.F.M. MISSION.

We learn that the Mission of the A.B.C.F.M. in North China, at their recent Annual meeting, decided to remove Mr. F. M. Chapin

from Kalgan to Pang Chia with reference to opening a new station at some other point in that region to be decided later on. Dr. Peck is to be permanently located at Pang Chia, and Dr. Merrett, expected this fall, is assigned to Paoting-fu. The Training School at Tungechow graduated nine young men, who at once take up the work of preaching at their various stations. Rev. D. Z. Sheffield writes:—"The young men made very creditable addresses, showing an ease and self-possession not surpassed by students in Western lands. Dr. Blodget addressed the class at the close of the evening with earnest words of exhortation to faithfulness in their high calling. Some of these young men seem to have a deep sense of the obligations that attend the work of preaching, and we hope much from them. Eight of the students were examined and received licensure from our Congregational association." Ten thousand dollars are asked for a Christian School of high grade in Tientsin. There has been a net gain of over one hundred church members, but we regret that no details of figures have been sent us.

THE LONDON TRACT SOCIETY'S WORK IN CHINA.

The Annual Report of the *Religious Tract Society, London*, for 1884, devotes twenty-two pages to its work in China. It publishes in ten of the languages of this country. Its work is classified under the local societies of North China, Mid-China (Hankow), East China (a "proposed East China Tract Society," and the "Chinese Religious Tract Society") and Committees in South China, at Amoy, Hongkong, and Canton. The treasurer's cash account reports £1,553, 15s. 5d., as expended for China and Japan, besides £194, 10s. 9d., in grants of publications. The disproportion between the funds disbursed by the

Bible and the Tract Societies in China is very great, as will be seen in our item on Bible Work.

BIBLE WORK IN CHINA FOR 1884.

The following figures will give some idea of the extensive work done by the Bible Societies in China:—

Societies.	Foreigners Employed.	Native Colporters.	Total number of Volumes circulated.
Scotch . .	4	20?	73,789
British	14	70	205,765
American..	10	48	223,102
Total.....	28	138?	502,656

It should be remarked that the figures of circulation reported for the British and Foreign Bible Society do not include the work in North China under Mr. Bryant, which would doubtless be not less than 25,000 more. The cost of the total Bible work in China cannot be under \$60,000. A rough estimate gives about \$10,000 as expended by the several Tract Societies on their work in China during 1884—an utterly disproportionate figure. While we are not of those who disparage Bible Work, and who question whether the Scriptures can unassisted make their way in China, we are of those who appreciate the difficulties the Chinese mind experiences in grasping Bible truth, and we consequently desire that every possible means be used for assisting the evangelization of China;—and Christian Literature is an important means, which should be more used.

MISCELLANEOUS ITEMS.

We wait with interest for the Work on Opium, promised by Dr. Dudgeon, referred to in his Report of eighty pages on the *Peking Hospital*, an extract from which we

find in the *Friend of China* for May.

The Rev. Dr. Happer writes from Denver that his health is still improving. The rarefied air of that high altitude would, it was hoped, assist in restoring the functions of the contracted sections of his lungs. He was hoping in May to proceed eastward to the General Assembly of the Presbyterian Church at Philadelphia. His Post Office address will hereafter be, Glenshaw, Allegheny Co., Pa., U. S. A.

It must be rather encouraging to the *Hu-pao* to find its cut representing the Electric Light, and the Semaphore with Time Ball, reproduced first in *La Nature* (Paris) and again in *Nature* (London).

A correspondent from Ningpo writes:—"The Chinaman thinks he has gained the day. One of our preachers from two hundred miles inland is here, and he says the prevailing opinion in his region is that France has been beaten, and Foreign Nations generally much frightened, and that hereafter no Foreign Nation will dare make war on China."

We learn from our Canton correspondents, and from the papers, that very serious floods have occurred in that region more extensive and destructive than any that have occurred for thirty or more years.

We learn from Rev. J. C. Thomson, M.D., that an Evangelical Alliance has been formed in Canton, with Rev. Dr. Graves, *President*; Rev. H. V. Noyes, *Secretary and Treasurer*; and Revs. Pearce, Hargrave, and Hubrig, *Executive Committee*.

Dr. H. N. Allen, Presbyterian Missionary to Corea, writes that he has a Medical Class of eight young men, four of whom speak and read English well. They are his assistants in his hospital. The Royal Family patronize the hospital. Two persons have presented themselves recently to study Christianity. Rev. H. G. Underwood (Presbyterian), and Dr. Scranton (Methodist), are

living with Dr. and Mrs. Allen at Seoul. Dr. Herron has, we learn from other sources, since joined Dr. Allen in his Medical Work.

HOSPITAL AT NANKING.

On the 19th of June, Rev. G. W. Woodall wrote:—"We are staking out the foundations of the Hospital. The conflict with the officials is now over, and a most excellent piece of ground is secured with the approval of the officials. The trench for the wall around the place is about finished, and today I hope to drive the first stake for the hospital building. The site is not more than a gun-shot from the great Confucian temple *Chao Ting Kung*. The land is high and a most excellent building spot."

A TRIP TO HAINAN.

Rev. H. V. Noyes returned to Canton from a trip to Hainan, on the 17th of June, and writes as follows:—"I had a pleasant trip with Mr. Jeremiasen well into the interior of Hainan. The farthest point we reached, was 90 miles from Hoihow, the treaty port. At the end of the inland journey, we reached a market town where is the first Protestant chapel ever established on the island. This chapel was opened some ten months ago. Already there is a Sabbath congre-

gation of from 40 to 60. Twenty applied for baptism. Nine were baptized, and most of the others are hopeful inquirers. The people are everywhere friendly. All this must be very encouraging to Mr. Jeremiasen. His arduous and persevering labours deserve to be crowned with abundant success. It is a privilege I shall not soon forget, that I was permitted to share with him the pleasure of receiving into the Church of Christ the first Protestant Christians baptized on the island of Hainan."

NOTICES.

We are requested to state that Mrs. Bryson's *Child Life in Chinese Homes* will be kept on sale by the Chinese Religious Tract Society. Price \$1.25.

Rev. A. Williamson, LL.D., requests us to give publicity to the following, which we do with the greatest pleasure:—"Should any missionaries, or local Tract Societies wish copies of "*Aids to the Understanding of the Bible*," for sale or distribution at the Triennial Examinations, which takes place during the coming autumn, they can have them at half the original cost,—that is, \$17.60 per hundred copies of the two volumes with maps, &c.—by applying to the Presbyterian Mission Press, Shanghai."

Missionary Journal.

Births, Marriages, & Deaths.

BIRTHS.

At the C. M. S. Mission, Foochow, June 18th, the wife of Rev. CHAS. SHAW, of a son.

Arrivals and Departures.

ARRIVALS.

At Shanghai, June 23rd, Rev. J. CAMERON, M.D., Mr. F. W. K. GULSTONE, and Mr. RICHARD GRAY, of China Inland Mission; also Mr. GEO. MILES, of Wesleyan Mission, Hankow.

At Shanghai, June 22nd, ROBT. COLTMAN, M.D., for Presbyterian Mission Tsinan-fu, Shantung.

DEPARTURES.

From Shanghai, June, 21st, L. D. DENNEY, M.D., and wife, of Methodist Episcopal Mission, Peking, for San Francisco.

From Shanghai, June 25th, Mr. and Mrs. H. A. RANDLE, and three children, and Miss BOYD, of China Inland Mission, Kiuchow, for San Francisco.

From Shanghai, July 4th, D. STENHOUSE, L.R., wife and two children, of Meth. New Connection, for London.

